

Fundamentals
of
Evangelical Missions

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CHAPTER I

THE MISSIONARY IDEA

THE WORD MISSION is derived from the Latin word *mitto*, which means *to send*. There are several English words which originate from the same Latin root. The word *missive* refers to a written message *sent* to some one. A *missile* is a weapon *sent* or to be sent to do a work of destruction. The use of the word *commission*, which has the same derivation, may include not only the idea of *sending*; but of *sending with authority*. A missionary is one *sent* to propagate a religion. A Christian missionary is one *sent* to make known the gospel of Jesus Christ, "That whosoever believeth in Him should not perish, but have everlasting life."

THE HIGH CHARACTER OF THE MISSIONARY IDEA, as applies to the spread of the gospel, appears in the fact that all three persons of the Holy Trinity are associated in the origin and carrying forward of the work of Christian missions.

I. GOD THE FATHER IS THE ORIGINATOR of the missionary idea for the propagation of the gospel. It is He who *sent* His Son into the world, and it is He who gave the Holy Spirit to be the administrator of missionary activity. Jesus made this fact known in the following announcement at the beginning of His ministry:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." *Lu. 4: 18, 19.*

"And he said unto them, I must preach the kingdom of God unto other cities also: for therefore am I sent." *Lu. 4: 43.*

Peter gives this truth prominence in his sermon at the house of Cornelius.

"God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with him." *Ac. 10: 38.*

2. THE RELATION OF JESUS to the beginning of Christian missions is shown in the fact that He Himself was a missionary, and that He appointed and trained others for missionary service.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people." *Mat. 4: 23.*

"And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me and I will make you fishers of men." *Mat. 4: 18, 19.*

JESUS FOLLOWED THE ORDER OF GOD'S PURPOSE by sending the first missionaries "To the lost sheep of the house of Israel." The chosen race of Israel was to be given first opportunity to return to God. God had spoken by the Psalmist: "For the *Lord* will not cast away His people, neither will He forsake His inheritance." The children, though backslidden and disobedient, were to have the first offer of the bread of

life. However, before leaving the world, Jesus gave the commission to "Preach the gospel to every creature."

"These twelve Jesus *sent forth*, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." *Mat. 10: 5-7.*

"And Jesus came and spake unto them, saying, All power (authority, R. V.) is given unto me in heaven and in earth. *Go ye therefore*, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." *Mat. 28: 18-20.*

THE TEACHINGS OF JESUS FURTHER INDICATE that missionary work also includes the nurture of such as are being saved and the training of other workers. The care and training of converts and the establishing of churches were prominent features in the missionary labors of the apostles. We remember one of the last interviews of Jesus with His disciples when He solemnly gave Peter charge saying: "Feed My lambs," then "Feed My sheep," and again, "Feed My sheep." It was evidently the purpose of Jesus that men should not only be won to Him by the preaching of the gospel; but that they should also be properly instructed in spiritual things, and that they should become efficient in service.

Notice how the apostles continue the same kind of work:

"And when they had preached the gospel to that city (Derbe), and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the

disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." *Ac. 14: 21-23.*

3. THE HOLY SPIRIT IS AN INDISPENSABLE FACTOR in the propagation of Christian missions. Without Him and His work the Divine idea of missions cannot be attained. After Jesus had made known, both by example and teaching, the purpose and method of propagating the gospel, and before turning the matter over to His disciples, He said to them: "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The work of turning men from darkness to light, from sin unto righteousness and from Satan unto God was too great for the disciples of Jesus to attempt by their own wisdom and might. The opposition, especially as it would come from "Powers," from "Principalities," from the "Spiritual hosts of wickedness in the heavenly places," would be too formidable to combat without the unseen working of a spiritual force greater than these. Besides, what could a few preachers with a simple message hope to do in the face of multitudes steeped in sin, in false doctrines of various kinds, in gross unbelief or in the superstitions of heathenism?

Furthermore, the evident intention was that missionary work should be worldwide and continue until the "End of the (gospel) age." It is therefore not

strange that the Holy Spirit was sent to be the indispensable factor in missionary administration.

"THE ACTS OF THE HOLY SPIRIT" is a term applied by Arthur T. Pierson to the book of Acts. This book gives us the missionary history of apostolic times and the Holy Spirit appears as the dominant factor throughout. He appears:

(a) *As the Qualifying Agent.*

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." *Ac. 1: 8.*

"This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." *Ac. 2: 16, 17.*

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." *Ac. 4: 31.*

(b) *As a Supervising Personality.*

In the following Scripture we observe that there is twofold sending,—by the Church and by the Holy Spirit. However, it is important to remember that the Holy Spirit took the initiative in the selection and sending of these missionaries.

"As they ministered to the Lord and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." *Ac. 13: 2-4.*

AS WE STUDY THE MISSIONARY IDEA AND ITS EXPRESSION in the New Testament, we are profoundly impressed by the clearness of statement and mass of material showing the Divine authority of missions and missionary activity. In Acts 14:26 to 15:30, we find a brief report of the early missionary labors of Paul and Barnabas, also statements by Peter and James, and the decision of the council at Jerusalem regarding the question involving the conversion of the Gentiles. The remarkable thing about this is the emphasis placed upon the fact that *God was the chief operator*, working by these men to will and to do of His good pleasure. This fact is referred to no less than ten times in the brief narrative of thirty-two verses:

"They rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles."

"They declared all things that God had done with them."

"Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe."

"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did to us."

"Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them."

"Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name."

James quoting the prophecy of Amos, God speaking:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

"That the residue of men might seek the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

"Known unto God are all his works from the beginning of the world."

"For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things."

Were there no other reason for being active in the study and support of Christian missions, a knowledge of the Divine character of the missionary idea as set forth in the Bible would in itself be a convincing incentive.

There are however other incentives that urge us to active interest in missions. We make bare mention of seven others:

1. A desire to honor Jesus Christ. He said: "If ye love Me, keep My commandments." His last message to His people is this one: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." How can we love Him without giving heed to this command?

2. A desire for the salvation of men is another incentive. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." His greatest concern for others was their salvation, and it is He who said: "Follow Me and I will make you fishers of men."

3. What missions have done for us, directly or indirectly, as individuals, for our homes, for the communities where we live, serves as an incentive to pass on to others of the good that came to us. There is a point in the history of every man where his own history and missionary history meet.

4. The fruitfulness of missions as shown by missionary history is in itself sufficient to impress one profoundly with the more than human potency of missionary effort. Lack of information regarding this matter is the leading cause of indifference among many good people.

5. A study of the world's great need of the gospel impresses us with the largeness of the field and the immediateness of the need, and brings a call for us to do our best for the spread of the gospel. Wicked men, the false religions, and Satan himself are doing their worst to propagate evil, shall not Christian people do their best to sow the good seed of the kingdom of God in all lands?

6. The prospect of ultimate reward brings its stirring appeal for greater activity. Here is one promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

7. The prospect of the final triumph of Jesus Christ, who has committed to us the work of this gospel age, brings us inspiration and hope. Whatever may be our conception of future events in the program of God, and of the relative time of the coming of Christ, we are assured that voices in heaven will say: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

CHAPTER II

THE OLD TESTAMENT FORECAST OF CHRISTIAN MISSIONS

The Old Testament has considerable material that points to what became more clearly identified in the New Testament as bearing upon the subject of Christian missions.

THE CALL AND SENDING OF ABRAHAM gives us the first view of God's missionary plan. As we study God's dealings with Abraham and New Testament references to them, we find a forecast of what followed for world evangelization when Christ came and established the missionary plan for the dissemination of the Word of God. God said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing." *Gen. 12: 1, 2*. In the fourth chapter of Romans we find the spiritual significance of God's promise to Abraham.

ABRAHAM WAS A TYPE OF CHRIST by becoming the progenitor of a people, which God called, "My people," and to whom God said: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

Ex. 19: 5, 6. Likewise Jesus Christ, the one sent of God to a world lost in sin, drew to Himself a people: "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that (they) should show forth the praises of him who called (them) out of darkness into light. *1 Pet. 2: 9.*

ABRAHAM WAS ALSO THE PRECURSOR OF PAUL. Faith and righteousness were the key words of the doctrine of both. Theirs was not a self-constructed theory of righteousness—not self-righteousness; but righteousness by faith in the promises of God.

"He (Abraham) staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." *Rom. 4: 20-25.* For further comparison see *Gal. 3: 8-29.*

ABRAHAM WAS A MISSIONARY INTERCESSOR and employed prayer, the greatest channel of power, in behalf of a heathen people (the Sodomites) steeped in the most degrading form of sin. His sixfold plea for the vilest and most hopeless sinners was a marvelous thing, and our consideration of Abraham as God's missionary would be incomplete without reference to it. "And the Lord said, shall I hide from Abraham that which I do, seeing that Abraham shall surely become a great nation, and all the nations of the earth shall be blessed in him?" (*Gen. 18: 17, 18*), are the introductory words of this outstanding incident.

We quote from "Short History of Christian Missions," by George Smith, LL.D.:

"The time had come for the destruction of the impenitent heathen of the vale of Siddim. Not because the nephew Lot was there, a merely passive protestor against the very grievous sin of Sodom, not from purely human pity; but as divinely-called missionary, as divinely-invited intercessor, as divinely-encouraged mediator, as covenantor of all of every race who should believe, and specially charged with the land of which Siddim was the fairest portion. Abraham appealed personally to the covenant God for mercy that the worst of heathen might repent, if only fifty, or forty-five, or forty, or thirty, or twenty or ten righteous were found in Sodom. Failing ten, even yet Abraham did not abandon hope, for he 'gat up early in the morning to the place where he stood before the Lord, and he looked, * * * and lo, the smoke of the land went up as the smoke of a furnace'; and God remembered Abraham by sparing only Lot."

THE EXTENSION OF THE KINGDOM OF ISRAEL under Solomon had in it a missionary significance. It showed that the Jewish religion was primarily a missionary religion. Solomon's prayer at the dedication of the temple had this significance. We quote from it:

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." *1 Ki. 8: 41-43.*

The seventy-second Psalm presents to us in beautiful and striking language the kingdom of Solomon as a type of the kingdom of Jesus Christ. We quote verses 17 to 19 of this Psalm:

"His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen."

PROPHECIES OF THE OLD TESTAMENT that relate directly to the ministry of Jesus, or to the spread of the gospel, or to the enlargement of the kingdom of Jesus Christ point to the missionary work of the gospel age. There are many of these prophecies, especially in Isaiah. We quote some of these:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified. *Isa. 61: 1-3.*

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God." * * * "O thou that tellest good tidings to Zion (margin), get thee up into the high mountain; O thou that tellest good tidings to Jerusalem (margin), lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." * * * "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." *Isa. 40: 3, 9, 11.*

"Listen, O isles, unto me; and hearken ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name." * * * "Thus saith the Lord, In an acceptable time have I heard thee: and I will preserve thee, and give thee for a

covenant of the people, to establish the earth, to cause to inherit the desolate heritages." * * * "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." *Isa. 49: 1, 8, 11, 12.*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." *Isa. 52: 7.*

This brief list of missionary texts would be incomplete without quoting the text used by William Carey, pioneer missionary to India, when he preached at a meeting of the Ministers' Association at Nottingham, England, May 31, 1792.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cord, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." *Isa. 54: 2, 3.*

JONAH, GOD'S SPECIAL MISSIONARY TO NINEVEH. God sometimes specializes; that is, He sometimes selects a man and thrusts him out alone on a particular mission. Jonah was one of these men. His was a special mission to a very wicked city. God had trouble to get Jonah rightly started, just as He often has trouble with people He would use to accomplish a purpose. This brought on the fish experience.

The most remarkable thing about the story of Jonah however, is not his fish experience. That was only incidental and brief. Yet Jesus found a mention of even this experience worthwhile as a type foreshadow-

ing His own burial. Jesus no doubt knew what He was talking about.

There are several remarkable things about the story of Jonah; first, Jehovah sent him to a very wicked city to deliver a special message; second, it was a message with a tremendous meaning—"Yet forty days and Nineveh shall be overthrown"; third, the mission of Jonah was a success; fourth, God's mercy upon Nineveh was a disappointment to Jonah, and he needed a special revelation from God to set him right.

CHAPTER III

THE MISSIONARY PRINCIPLES AND PRACTICE OF JESUS AND THE APOSTLES

The missionary principles and practice of Jesus and the apostles will be considered together because Jesus chose them to be associated with Him and they were under His training and direction. He was supreme in authority over them and they were expected to follow His instructions. Whatever principles they practiced were set forth by Him. They received their commission from Him. There was this difference: the disciples had faults and were liable to commit errors, while Jesus was faultless in both principles and practice. Jesus' call of the first disciples indicated what He expected to do with them—"Follow Me, and I will make you fishers of men."

I. THE SPIRIT OF GOD WAS THE DOMINATING FORCE of their operations. The relation of the Holy Spirit to missions has already been mentioned in Chapter I. This relation existed in the work of Jesus and the apostles.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." *Lu. 4: 14, 18.* "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." *Mat. 12: 28.*

"For it is not ye that speak, but the Spirit of your Father which speaketh in you." *Mat. 10: 20.* "For the Holy Ghost

shall teach you in the same hour what ye ought to say." *Lu. 12: 12.*

The last two quoted passages had reference to times when the disciples would be brought before "magistrates and powers" to answer whatever charges might be brought against them.

After Jesus had gone away from earth and the apostles were to continue their work without Him, the supervision of the Holy Spirit was still more directly and clearly manifest as already indicated in Chapter I. This is not only proof of the Divine authority of missionary work, but also indicates its importance.

2. TEACHING, PREACHING AND HEALING WERE COMBINED in the work of Jesus and the apostles. They taught the people and preached the gospel wherever and whenever opportunity afforded. They relieved physical need and suffering in multiplied instances. Missionaries of our time do these three classes of work. A fourth class, industrial work, is often added.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." *Mat. 4: 23.*

"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." *Ac. 15: 35.* "There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." *Ac. 5: 16.*

That the apostles had power to work miracles is evident. This not only brought relief to the suffering, but it also helped to give them prestige in their efforts in behalf of the spiritual needs of the people. Chris-

tian experience has shown however, that with our present knowledge of the prevention and cure of diseases; the working of miracles, apart from the use of means within our knowledge and reach, is not usually a necessity. Neither is Christianity in need of this kind of proof as in the days of the apostles.

Upon the other hand; miracles are still a possibility, and occur when their working is in accordance with the will of God. There is also very frequent healing of the sick in answer to prayer. The casting out of demons in modern times has also occurred. See *"Demon Possession and Allied Themes,"* by Rev. John L. Nevius, D.D. Doctor Nevius was for forty years a missionary to China.

3. THE MESSAGE OF JESUS AND THE APOSTLES WAS UNIQUE AND POWERFUL. It was new and startling. The world had never heard its like. Of Jesus it is written: "The people were astonished at His doctrine; for He taught them as one having authority and not as the scribes." To some hearers His words had a joyful sound, and we read that "the common people heard Him gladly." Others were maddened because His message to them was a rebuke to selfishness, hypocrisy, pride and unbelief. Still others were perplexed, as in the case of the officers who failed to arrest Him, giving as their reason: "Never man spake like this man."

The preaching and teaching of the apostles had a similar effect. Wherever they went the people were stirred. Their preaching produced commotion and wonder. The effect produced depended upon how the

hearers received the word. Of one place we read: "And there was great joy in that city"; of another place, "Having stoned Paul, (they) drew him out of the city, supposing he had been dead."

Let it be remembered that it was not agitation upon the part of Jesus or the apostles that caused the unusual excitement among the people, for they (the preachers) were always calm, serious and deliberate, though intensely in earnest. There was no attempt at the spectacular, nor did they indulge in oratorical display. The message of these men, delivered in simple and terse style, and the power of the Spirit back of the message deeply stirred the people. See Peter's discourse in *Acts 2 and 10*, and Paul's in *Acts 13*.

THE "GOSPEL OF THE KINGDOM" was the keynote of their preaching. It was the good news that the Son of man came to "Seek and to save that which was lost." Jesus gave the gist of this good news to Nicodemus in *John 3: 14-16*.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

JESUS INVITES THE PEOPLE TO HIMSELF. He Himself is the embodiment of His own message of love, and is its expression.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

"I am the good shepherd; the good shepherd giveth his life for the sheep."

"If any man thirst, let him come unto me and drink."

"He that believeth on me hath everlasting life. I am that bread of life."

"I am the way the truth and the life; no man cometh unto the Father but by me."

"I am the resurrection and the life; he that believeth on me, though he were dead, yet shall be live."

THE APOSTLES PREACHED JESUS crucified and risen from the dead, and that salvation is by Him alone.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." *Ac. 4: 12.*

They went forth in the twofold capacity as ministers of the gospel and witnesses to its power. They obeyed the last command of Jesus when He said: "Ye shall be witnesses unto Me."

"Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." *Ac. 5: 29-32.*

4. BOTH JESUS AND THE APOSTLES ASSOCIATED OTHERS WITH THEM in the work of making known the good news of the kingdom. A prominent instance is the sending out of the seventy as described in *Luke 10*. We remember also that the healed demoniac was sent to his friends to tell what great things the Lord had done for him. We also notice that women co-operated with Jesus and the apostles. See *Luke 8: 1-3*, and the names found in *Romans 16*.

After Pentecost and the organization of the Church, the spirit of missions soon became universal among believers.

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Therefore they that were scattered abroad went everywhere preaching the word." *Ac. 8: 1, 4.*

Previous to the preaching of Peter at the house of Cornelius, the preaching of the gospel by the apostles was limited to Jewish auditors. (See *Acts 11: 19*); but from that time there came a change (See *Acts 11: 20, 21*). A little later the Council at Jerusalem took definite action in regard to the matter (See *Acts 15*), and both Jews and Gentiles received attention.

5. UNCEASING AGGRESSIVENESS characterized the missionary activities of Jesus and the apostles. All through the brief history given us we observe intense earnestness and activity. They evidently felt the great weight of responsibility resting upon them and had a broad view of the whitened harvest.

What a busy ministry was that of Jesus, until He could say to the Father: "I have finished the work which Thou gavest Me to do." While about His work, we hear Him say at one time: "I must preach the kingdom of God to other cities also: for therefore am I sent." At another time He exclaimed: "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work."

And Paul, the greatest missionary of apostolic times, sums up his effort at Ephesus as follows:

"I kept back nothing that was profitable unto you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. * * * Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God * * * Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears."

6. THE OPPOSITION OF SATAN AND WICKED PERSONS did not deter Jesus at any time, nor the apostles after the enduement of power at Pentecost. In the face of every opposing power, and despite all obstacles and difficulties, these leaders continued to press their work with vigor until God called them to Himself. That the opposition was fierce and relentless was almost constantly manifest.

The foes of Jesus were busy and bitter against Him from the time of His temptation in the wilderness until the last hours of His earth life. The good He did for others did not allay the opposition against Him and the work He was doing, yet He pursued His ministry, scattering blessings wherever He went.

Such was also the experience of the apostles: "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus." With fixed purpose Paul expressed himself: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and

the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

7. THE CHURCH FOUNDED BY JESUS CHRIST is the institution intended to conserve the results of missionary endeavor and to continue to propagate the gospel by various means until Jesus comes. Jesus said: "I will build My church; and the gates of hell shall not prevail against it."

"And the Lord added unto the church daily such as should be saved (Those who were being saved R. V.)" *Acts 2: 47.*

"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." *Acts 11: 22.*

"Now there were in the church that was at Antioch certain prophets and teachers; * * * as they ministered unto the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" *Acts 13: 1, 2.*

CHAPTER IV

CHRISTIAN EXPERIENCE AND MISSIONS

Reference is here made to that aspect of Christian experience which is the result of a heart knowledge of Jesus Christ as our personal Saviour. The "fruit of the Spirit" is begotten in us, the first and chief manifestation of which is love. Paul explains his intensity of interest for the Corinthians, among whom he had labored so successfully as missionary, by writing to them: "For whether we be beside ourselves it is to God or whether we be sober it is for your cause; for the love of Christ constraineth us."

LOVE IS THE CONSTRAINING MOTIVE in behalf of our salvation. It was love that moved God to give His Son for the redemption of the world: "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." Jesus gave expression to the motive that prompted Him to give His life for us when He said: "Greater love hath no man than this, that a man lay down his life for his friends"; then He added: "Ye are my friends, if ye do whatsoever I command you."

WHEN WE ARE ATTRACTED TO CHRIST so that we look upon Him as our Saviour, we want others to be attracted to Him also. When Andrew received the gospel message and followed Christ, it is written of him that "He first findeth his own brother Simon, and

saith unto him, We have found the Messiah, which is, being interpreted, the Christ." An intelligent understanding of the meaning of missions and the world's need of the gospel, coupled with a genuine Christian experience will surely prompt one to become an active supporter of missions.

May it not be said of one who, although, professing to be a Christian, yet failing to do something for the salvation of others, "He that loveth not knoweth not God, for God is love." Did not Jesus say: "If ye love Me keep My commandments"?

WE QUOTE HEREWITH FROM ROBERT E. SPEER, THAT EMINENT AUTHORITY on the subject of missions, and a man whose influence is felt throughout Christendom as a leader in Christian thought and action:

"If in our conviction and experience we are sure that in Christ we possess a great good, then we will give Him to the world—not otherwise, no matter how much we may talk about last commands and 'great commissions.'"

"If Christ means nothing to us, we shall surely not go to the trouble of taking Him to the world. Christianity, of course, asserts that Christ means everything to the believer, and surely if he does, the believer will be driven by an overmastering desire to make known to all the glad tidings of so great a salvation. The missionary enterprise is the surest evidence of the esteem in which Christ is held. The Church that is doing nothing to extend His knowledge to the heathen world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul."

"What shall be said of any Christians who do not share in the missionary enterprise? This, that they are either culpably ignorant and thoughtless, culpable in that either they or their teachers are to blame, or else that their Christianity is a fic-

titious thing, a sham, a travesty. And in either case consider the moral horror of it. Here are men who profess to possess a divine salvation, pure and perfect, and to believe that all men need this salvation and that it is adequate for all and intended for all, and yet do nothing to give it to those who have an equal right to it."

"Missions, accordingly, are not only the expression of the Church's interest in the world; they are the evidence of her love of her Lord and the proof of the honor and integrity of her own life." *"Missionary Principles,"* pages 11, 14, 15.

ARTHUR J. BROWN, one of the secretaries of the Presbyterian Board of Missions, in his book, *"The Foreign Missionary,"* gives this point special emphasis:

"The Soul's Experience in Christ.—In proportion as this is genuine and deep, will we desire to communicate it to others. *Propagation is a law of the spiritual life.* The genius of Christianity is expansive. Its inherent tendency is to propagate itself. A living organism must grow or die. The church that is not missionary will become atrophied. All virile faith prompts its possessor to seek others. Ruskin reminds us of Southey's statement that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it.

"No external authority, however commanding, can take the place of this internal motive. It led Paul to exclaim, 'Woe is me if I preach not the gospel!' It made him plead 'with tears' that men would turn to God; and become 'all things to all men, that "he" might by all means save some.'

"People who say that they do not believe in foreign missions, are usually quite unconscious of the indictment that they bring against their own spiritual experience. The man who has no religion of his own that he values of course is not interested in the effort to make it known to others. It is true, one may be simply ignorant of the content of his faith or the real character of the missionary movement, but as a rule those who know the real meaning of the Christian experience are conscious of an over-mastering impulse to communicate it to others.

"Foreign missionary interest presupposes breadth of soul. Any one can love his own family, but *it takes a high-souled man to love all men*. He who has that which the world needs is debtor to the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when He summoned His followers to missionary activity and zeal. The question whether the heathen really need Christ may be answered by the counter question: Do we need Him? and the intensity of our desire to tell them of Christ will be in exact proportion to the intensity of our own sense of need."

DR. MURRAY MITCHELL, in "Report of the Second Decennial Missionary Conferece," held in Calcutta, 1882-1883, expresses in the following prayer the longing of the soul for that quality which moved Christ to pity for those who are in darkness:

"Give me Thy heart, O Christ! Thy love untold
That I like Thee may pity, like Thee may preach.
For round me spreads on every side a waste
Drearer than that which moved Thy soul to sadness;
No ray hath pierced this immemorial gloom;
And scarce these darkened toiling myriads taste
Even a few drops of fleeting earthly gladness,
As they move on, slow, silent, to the tomb."

CHAPTER V

THE PRINCIPLE OF SELF-SACRIFICE IN MISSIONS

“Whosoever shall lose his life for my sake and the Gospel’s, the same shall save it.” *Mark 8:35*. This Scripture expresses a leading principle of Christian missions which must not be overlooked. Missions are on a higher plane than any mere human propaganda. There is nothing mean or cheap about the principles upon which Christian missions are founded. They are worth everything that any one can put into them, for they have to do with the gospel of the kingdom of our Lord and Saviour Jesus Christ.

The principles upon which missions are founded cost the life of the Son of God. Jesus Himself declared: “The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many.” This reveals two aspects under which Jesus gave His life for the propagation of the gospel: First, He gave His earth life as the Son of man to minister to others; second, He yielded His life by dying upon the cross to make the gospel of the kingdom available for every creature.

The words of Jesus quoted above have their counterpart in *Rev. 12:11*, where we read: “They loved not their life even unto death” (R. V.). The former is a statement *going before* the act of giving one’s life for

Jesus and the gospel's sake; while the latter *afterward* indicates the motive that enabled the overcomers in the conflict with Satan to gain the victory "By the blood of the lamb and the word of their testimony." The overcomers had acted upon the principle as set forth by Jesus; that is, they had faith in His atoning blood and had been witnesses for Him at whatever cost, even the sacrifice of life.

Before Jesus went to the cross He had declared that, "This gospel of the kingdom shall be preached in all the world as a witness to all nations"; and, after He had given His own life to make the gospel available for all, He said, "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Missionary work is witnessing for Jesus "Unto the uttermost part of the earth." It calls for the yielding of life unto His service for the spread of the gospel, and in frequent instances it means the sacrifice of life, "even unto death." And he who would be a sustainer of missionary work by prayer or by the contribution of money should do it in a spirit of unselfishness and self-sacrifice, for by so doing he becomes a partaker of the real spirit of missions and a sharer of the missionary's reward.

"HE THAT LOSETH HIS LIFE FOR MY SAKE AND THE GOSPEL'S." The real missionary pays this price, even though he may never be called upon to sacrifice life by martyrdom. Missionaries have in thousands of instances, especially pioneers in heathen lands, labored for many years under conditions which fre-

quently brought their lives into jeopardy. But the list of martyrs is also a very long one, and it has been truly said that "The blood of the martyrs is the seed of the Church."

The prophecy of Jesus to Peter: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not," could since that time have been applied in thousands of instances. It is said of the apostles that all of them suffered martyrdom except John. Hebrews eleven tells of martyrs of Old Testament times, and the list has been indefinitely extended in this gospel age. The blood of martyrdom has flowed freely, and the end is not yet.

IF WE COULD SEE THE LIST of those who yielded their lives for the gospel's sake in the ten persecutions, A. D. 64 to 303, when paganism attempted the overthrow of the power of the gospel, we would be amazed at the price paid that the world should not be without witness that the "Gospel is the power of God unto salvation to every one that believeth."

But when these persecutions were ended and finally Constantine professed Christianity about the year 325, the great battle between the forces of light and the forces of darkness was not over. The early Church added to her list of missionary martyrs from time to time as the years went by, for the gospel message will not and cannot be silenced. A notable example was that of Boniface, who, after having preached the gospel to hundreds of thousands of pagans and baptized many thousands, when attempting again to carry the

gospel into Holland, at the age of 75 years, "Pillowed his head on a volume of the gospels and calmly received the sword-stroke that gave him a martyr's crown."

SO ALSO THE PERIOD OF MEDIAEVAL MISSIONS, from the year 800 A. D. to the period of the Reformation, produced its illustrious examples of self-sacrifice. The name of Raymond Lull (1235-1315), who was the first missionary to the Mohammedans, shines with a peculiar luster in missionary history. Lull was perhaps the greatest of missionaries to the Mohammedans. He sealed his witness to Christ with his blood, being siezed while preaching, dragged out of town and stoned to death.

THE SPIRIT OF THE TITLE OF THIS CHAPTER was no less manifest in the Reformation, though that was only indirectly missionary. At that time God needed men to set the Church right, so that she could again bear living testimony to the power of Christ. To this end He raised up men from Wyclif and Huss to Luther and Knox, not as missionaries to paganism, but as home missionaries to Christendom. With what self-sacrifice and devotion they fulfilled their calling is a matter of history. They belong to that immortal class who "Loved not their lives even unto death."

As we think of the Seventeenth and Eighteenth Centuries, we call to mind such awakenings as Pietism in Germany, and Wesleyanism in England and America; we think of the Moravians and the Puritans, we think of prayer bands formed in Europe, Great Britain and America; we think of such men as Eliot, Franke, Spener, Gossner, Zinzendorf, the Wesleys, White-

field, Jonathan Edwards, David Brainerd and others. God used these awakenings and men to prepare the soil from which sprang modern missions material. The self-forgetfulness and privations of these men showed that "They loved not their lives."

WE NOW COME TO THE PERIOD OF MODERN MISSIONS, beginning in 1793 when William Carey went to India. This period of missionary history has produced thousands of missionary heroes and heroines, who manifested the same spirit of devotion and self-sacrifice as did the apostles. Many, many hundreds of them suffered martyrdom. Thousands who were spared from a violent death at the hands of enemies of the cross were in jeopardy day after day, month after month, year after year, not knowing what would befall them at any time. They endured afflictions, suffered hardships of every conceivable kind, lived a life of isolation from the common enjoyments, comforts and advantages of Christian civilization; often hungry and thirsty, weary unto prostration, suffering from cold in a frigid climate or burning under a tropical sun, racked with bodily pains or sick with fevers, often disappointed and friendless; weak or dying; they endured "As seeing Him who is invisible." Through all their trying experiences they "Loved not their lives even unto death."

Limited space forbids everything but a brief reference to a few prominent missionaries of modern times, and this reference only with the view to illustrate the principle introduced by this chapter.

BEGINNING WITH OUR OWN COUNTRY: few of us appreciate what we owe to the sacrificial lives of our

pioneer home missionaries. What good there is in this country—morally, educationally, socially, politically, as well as religiously, is due primarily to the work and influence of the pioneer missionary. In labors abundant, with unstinted sacrifices and heroic devotion to God and country he has stood for the pure gospel of the Son of God, and for the highest ideals of citizenship and community life.

MARCUS WHITMAN, M.D., WAS A NOTABLE EXAMPLE. It was in 1836 when he and his bride accompanied by Rev. H. H. Spaulding and wife made the first wagon tracks across the Rocky Mountains, going from New York State to be missionaries in the Territory of Oregon. The heroic ladies were the first women to cross the Rockies. So perilous and exhausting was the four months' journey of 3,500 miles that it almost cost the life of Mrs. Spaulding.

It was the opening up of a new era for that great stretch of empire beyond the Rockies. After six years of successful labor among the Indians, Doctor Whitman accidentally discovered a plot to deprive the United States of the rich northwestern section now covered by the States of Oregon and Washington. Prompted by loyalty to country Doctor Whitman saddled a horse (or mule) for a journey to Washington, D. C., to notify President Tyler and Secretary of State Daniel Webster. No man ever undertook a more perilous trip. From St. Louis the journey to Washington was by stage.

That trip resulted in saving that section of our country. Whitman began a white settlement by taking back with him 871 persons, 111 wagons and 2,000 head of

cattle and horses. About four years later, while ministering to the Indians, he and his wife, and twelve others were murdered by those for whose benefit they had given their lives. "They loved not their lives even unto death."

IT WAS WILLIAM CAREY, PIONEER MISSIONARY to India, who took for his watchword: "Expect great things from God; attempt great things for God." For forty-three years he pressed onward; no obstacle, however formidable, swerved him from his purpose "To be useful in laying the foundation of the Church of Christ in India."

ROBERT MORRISON, PIONEER MISSIONARY TO CHINA, was accosted by the ship's captain: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir, I expect God will"; was Mr. Morrison's reply. Aside from the tremendous opposition and the enormous difficulties he encountered, single-handed and alone, he was soon handicapped by failing health because of incessant study and prodigious labors in the construction of a Chinese grammar and a Chinese dictionary, until utterly exhausted, after twenty-seven years of self-sacrificing toil, he fell a victim to fever. He had given all of himself, and had laid a solid foundation for others to build upon.

ROBERT AND MARY MOFFAT WERE A NOBLE PAIR. For fifty-three years they were God's host in Africa. Undaunted courage, unflagging perseverance and almost superhuman endurance characterized their labors. Theirs was a life of privations, hardships and unceasing toil. That they held out so long was a miracle of

the sustaining care of Him who said: "Lo, I am with you alway." "They loved not their life" that they might win other lives.

DAVID LIVINGSTONE IN AFRICA. Who has not read or heard about him? He ranks among the greatest of the world's explorers, but he was always and above all, in his own purpose, a missionary. No more remarkable example of one who belongs to the class who "Loved not their life even unto death" can be found. Traveling in an unknown continent, among uncivilized tribes; in perils of jungles, in perils of waters, in perils in the wilderness, in perils of fevers, in perils of wild beasts (once bitten by a lion), in perils by hostile natives, "in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness"; care-worn and foot-sore, emaciated by dysenteries, exhausted by multiplied toils in behalf of those for whom he was giving his life: after thirty-three years of marvelous endurance, his redeemed spirit took its flight while upon his knees in prayer. What a song the angels must have sung when that redeemed spirit came "Sweeping through the gates, washed by the blood of the Lamb."

SHE HATH DONE WHAT SHE COULD was the encomium pronounced by Jesus upon the woman that brought the alabaster box of precious ointment with which she anointed her Lord. Since that time a great multitude of women have brought a fully consecrated life to Him which has been as precious ointment for the honor of His name, bringing its fragrance to many lives.

THE MISSIONARY ROLL HAS MANY NAMES OF HONORABLE WOMEN who "Loved not their lives even unto death." Reference has already been made to Mary, the wife of Robert Moffat. There was another Mary Moffat, a daughter of Mrs. Moffat, who became the wife of the immortal David Livingstone. Mrs. Hannah Marshman, wife of Rev. Joshua Marshman, the first missionary to the women of India is said to have been "A Martha and Mary in one, always listening to the voice of the Master, yet always doing the many things He entrusted to her without feeling cumbered or irritable or envious." Eliza Agnew went to Ceylon at the age of thirty years and became the head of a Boarding School. She labored on for forty-three years, without going home once for a rest or change. When asked: "Are you going to America for a vacation?" she would reply, "No; I have no time to do so. I am too busy." The people called her, "The mother of a thousand daughters."

LUKE, "THE BELOVED PHYSICIAN," has had many successors in missionary consecration and labors. David Livingstone was not only an ordained minister, but he also had a medical diploma. His was a ministry of healing as well as teaching. Among the prominent medical missionaries to China were Dr. Peter Parker and John Kenneth MacKenzie. The latter was stricken with smallpox in the midst of his labors and died. To forego the hope of a large medical practice with its emoluments in the home land, and throw one's self into the midst of heathendom with its unsanitary conditions and its utter lack of medical knowledge, requires no small degree of self-denial and faith in God.

JOHN SCUDDER, M.D., PIONEER MEDICAL MISSIONARY TO CEYLON, afterward transferred to India, was another one who put in a strenuous life praying, preaching, healing, writing for publication; that he might bring relief to the distressed and interest others in bringing the gospel to millions. John Scudder and wife gave to India eight sons, two grandsons and two granddaughters who became missionaries.

THE PEN CAN SCARCELY BE RESTRAINED from making special mention of many others, but lack of space forbids, since this is not a history nor a biographical sketch book. We add yet a few more names of other prominent men and women who "Loved not their lives even unto death." Bishop William Taylor, the man with a world vision; home missionary in the hills of Virginia and Maryland, in the city of Baltimore, the first Methodist missionary in San Francisco, then to South America, then to India, and finally Bishop of Africa for the Methodist Episcopal Church.

HENRY MARTYN, pioneer missionary to India and Persia, was overcome by fever and died of utter prostration at the early age of thirty-two years.

JAMES CALVERT, pioneer missionary to the Fiji Island, "Many times in imminent peril, when natives surprised him, gathered about him, brandished clubs, leveled guns and threatened to kill him as they sang their hideous death song." Finally through his efforts cannibalism, widow strangling and infanticide gave way to the power of the gospel.

HUDSON TAYLOR: A name that stands for overcoming faith in God! The China Inland Mission, with its 1,062 foreign missionaries and 2,762 native workers,

distributed in sixteen of the eighteen provinces of China, with the marvelous results accomplished, is Hudson Taylor's monument. What an investment of a life!

CYRUS HAMLIN, missionary to Turkey and founder of Robert College, met cruel and merciless opposition on every hand, but he despaired not. When ready to fix upon a site for a college, it required seven years of painful, persevering effort to secure a place.

BISHOP JAMES HANNINGTON, the martyr of Eastern Africa, labored in the wilds of darkest Africa, in jungles filled with wild beasts, amid hostile tribes, facing treachery with indomitable courage until finally captured by a hostile band, and after seven days of torture, was murdered at the age of thirty-eight years.

BISHOP JOHN C. PATTESON, the martyr of Malanesia; Griffith John and John Livingstone Nevius, missionaries to China; James Chalmers, the martyr of New Guinea; Alexander Duff, pioneer missionary to India; Adoniram Judson and his "Ann of Ava," missionaries to Burma; John G. Paton, missionary to the New Hebrides; John Williams, martyr missionary of Polynesia, and hundreds of others belong to the same class of those who "Loved not their life."

WE CANNOT FORGET CLARA A. SWAIN, M.D., "the first medical woman in Asia," and the first fully equipped and qualified woman ever sent into any part of the non-Christian world with a physician's certificate, and who gave twenty-six years of self-forgetful toil for the alleviation of suffering and distress. Neither can we forget the heroism of Miss Annie Taylor in Tibet, in what she underwent by way of suffering and dangers;

often writing in her diary: "God will take care of me." Neither can we forget Fidelia Fiske in Persia, nor Doctor Martha Sheldon, who labored in the Himalaya Mountains for twenty-four years that she might reach the Tibetans as they passed through with their flocks. As we think of these and many other women "Who ministered unto Him of their substance," and of the men who, having renounced worldly pleasures and emoluments, gave their all for others, there comes to mind what the author of the book of Hebrews wrote regarding the heroes and heroines of faith: "Of whom the world was not worthy."

THIS CHAPTER MUST NOT CLOSE WITHOUT A BRIEF REFERENCE to missionaries of our own Church who "Loved not their lives," but gave them cheerfully for the cause of missions. If we could see the record of self-denial, privations, suffering, hard problems and toil of many of our pioneer home missionaries, we would be amazed at what they endured and did that others might have the gospel and Christian privileges, and the advantages of a Christian community, and that they might leave a godly heritage for their children and grandchildren. There were long trips away from home, often leaving wife and children battling to "keep the wolf from the door"; trips of 100, 200, 300 or more miles in sparsely settled communities, looking up the pioneers of those early days, bringing them the message of hope for time and eternity.

In many sections wagon roads were few and they must follow a narrow path for miles through a dense forest, or a dimly-outlined track over the broad prairies, which had no fences but the horizon in the

far-away distance. Bridges across streams were not yet, so the faithful horse is persuaded to wade through, the missionary sometimes not knowing whether he would land safely on the other side or not. No churches to preach in, so cabins, sod houses or dugouts were turned into places of worship. When at last the country school house was built, missionary and people were glad. The writer need only go back to the generation preceding him when such conditions as here named were common.

Sometimes the pioneer missionary was drenched to the skin with rain that poured upon him in torrents, or perhaps caught in a western blizzard and almost froze before finding shelter. Indeed, only one generation ago, the missionary sometimes slept out on the prairie or shared the scant rations and the simple accommodations of the early settler. Salary? There wasn't much, only barely enough to keep the body covered, and of luxuries these missionaries knew nothing.

And in the earlier days, when there were no phones, when railroads were few, and when the missionary was far out of reach of communication with his family, he sometimes returned from an extended itinerary to find the newly-made grave of a dear child. Oh, it cost something to scatter the gospel seed and to plant churches in this land where Christian institutions now abound. Could the history of it all be written it would reveal heroism and courage, faith and perseverance, sacrifice and labor of the highest class.

"THEY LOVED NOT THEIR LIVES EVEN UNTO DEATH" can also be said of our foreign missionaries.

We think of Doctor and Mrs. Frederick Kreckler, and Rev. Jacob Hartzler and wife, missionaries to Japan. Many of us yet living knew them. We think of our pioneers in Hunan, China. We think of our Brother and Sister Guintler in Northern Nigeria, Africa. These left their all that they might be witnesses unto Him among the millions that know not Christ. Can we enter into fellowship with their sacrifices? Can we realize what they are doing and why they are doing it? Can we count the cost of what it costs them to willingly undertake the tasks they are attempting?

SUPERINTENDENT C. NEWTON DUBS AND MRS. DUBS opened up the way by entering the city of Changsha, Mrs. Dubs being the first to undertake work among women in that city. What it meant of sacrifice and toil for this first pair, in a country dense with heathenism and desperately opposed to everything foreign, it would be impossible to relate, for we do not know; only they knew this and God knows. We remember that Mrs. Dubs lay in a hospital at Shanghai, a thousand miles from the mission field and thousands of miles away from friends in the home land, the first place that could be found where her weary, sick body could be laid; and that there she suffered for months, slowly dying; and that her final request was to be buried among those for whom she had given her life. She had toiled for others, "Even unto death."

NEITHER DO WE FORGET REV. A. C. LINDENMEYER, who spared not himself, and how he finally yielded up his life on a boat, many miles away from every medical aid.

MRS. LILLA (SNYDER) VOSS next comes to mind. She too "Loved not her life even unto death." With what devotion she labored for the women whom she had gathered about her, as long as any strength remained. Superintendent Dubs offered to bring her home, where she might have the ministry of friends at home and where life might have been prolonged, but she asked to remain at her chosen work until the end.

AND THE OTHER MISSIONARIES have willingly endured every hardship they have met, and have performed their duties at any cost of inconvenience to themselves. They have been opposed in almost every conceivable way, they have been robbed and deceived by those whose good they sought. They have suffered in body, mind, and spirit. They have been sick, without friends to minister to them, they have been worn and weary, and disheartened by obstacles well-nigh insurmountable. They have been in perils seen and unseen. They have gone through flood and war and fire. Some of them have had their homes destroyed, losing everything. One of them, Rev. C. A. Fuessle, after being overcome with a fatal illness, came home to die. In three cases, parents laid away the bodies of dear children in the far away land to await the morning of the resurrection. They have stood every test that has come to them.

In the midst of never-to-be-forgotten experiences in the war between Northern and Southern forces in 1918, our missionaries displayed a heroism, in defense of our people, especially women and children, and in defense of our properties, such as has never been surpassed by its courage and devotion to the welfare of

humanity. In the lower end of the city of Liling, where our church, chapel and schools were located, Missionaries T. S. Knecht and A. E. Lehman, were fearless in their efforts to stem the tide of riot and to protect the helpless, and care for their own families. In the upper end of the city, where the hospital, dispensary and Albright Preparatory School are located, Doctor Niebel, although the only foreign man in that section of the city during the fateful seventh day of May, succeeded in preventing the murder of the sick and wounded soldiers under his care and protecting his own household. At Siangtan, Yuhsien and Chaling, our missionaries were also in peril, and manifested similar heroism and courage. Rev. and Mrs. Guinter in Africa, who passed through three dangerous epidemics last year are no less heroic and self-sacrificing.

IN ADDITION TO THOSE WHOSE NAMES HAVE ALREADY BEEN MENTIONED we think of the Shambaughs, the Ritzmans, the Vosses, the Dunlaps, the Talbotts, the Suhrs, the Kauffmans, the Shorts, the Sanders, Doctor Welch; and the Misses Hasenpflug, Gohn, Hobein, Wolf and Magness. These are now going forward in their well-chosen work, and will continue to go forward until God orders otherwise.

The following are later recruits, who gladly renounce all, to do service with those who entered before: Rev. Homer H. Dubs and wife, Mrs. Dr. Welch, Miss Elvira Strunk, Miss Maude Leyda, and Rev. H. C. Anderson. These are not dismayed because of the perils through which the others have passed; but gladly take up the blessed service, not knowing the things that shall befall them. The late experience of the Sprengs will not be forgotten.

APPENDIX

THE VALUE OF THE MISSIONARY'S WORK

A TRIBUTE TO PIONEER HOME MISSIONARIES

From "Heroes of the Cross in America"

Among the true builders of our nation a foremost place must be given to the noble company of pioneer home missionaries and their no less noble successors. They toiled for the regeneration of the individual citizen. They sought with their whole strength, as the tide of humanity moved westward, to lift men steadily upward in moral and spiritual aspiration and achievement. They labored, with scant praise of men, to the end that moral and spiritual progress might keep pace with material advancement.

They set forth the loftiest ideals for character building and the profoundest principles for the guidance of men in their relation to each other and to their divine Master. Their teaching was enforced by their personal adherence to the highest moral standards—by their zeal, their self-sacrifice, and their devotion to the will of God. They had that love of God, that love of their fellows, and that love of the word of God which enabled them to build wisely and masterfully.

Many of the resident home mission pastors, in their efforts to meet their widening opportunities, traveled from thirty to forty miles on the Sabbath and ministered regularly to three congregations. Notable self-sacrifice marked their work. In a happy, hopeful, enthusiastic spirit they toiled. They fought fierce battles within and without. They met and conquered the temptations that come from obscurity, from isolation, and from trials incident to the day of small things. Many of them scarcely saw the beginning of the harvest that sprang from the seed they sowed. But their Master made them equal to their hard day. In spite of all adverse conditions they steadily scattered the seed of the Kingdom of Christ, and from it has sprung the Christian civilization of America.

THE HOME MISSIONARY

By Rev. Robert Forbes, Secretary of "The Board of Home Missions of the Methodist Episcopal Church," in *The Home Missionary*.

The home missionary does not receive the praise and commendation of pulpit and press that are accorded the foreign missionary. Yet, it often happens that his field has greater difficulties and requires as much heroism and sacrifice as are required in the foreign field. Sometimes he is on a frontier circuit where the drives are long, frequently over bad roads, where the congregations are small and his income meagre. His family is often poorly housed, and his exposure in all kinds of weather is an element in the problem which might cause even a brave heart to sink. I have known a home missionary to ride seventy miles by stage to reach a new field when the thermometer indicated twenty degrees below zero.

Sometimes he is in a city, struggling with the difficulties of a new parish. A missionary in the city has other difficulties than those of a missionary in the country, but they are quite as real.

The home missionary is the best police force. Life and property are secure, not so much because the policeman walks the street as because of the other great fact that the preacher's voice is heard on Sunday. The preaching of the gospel develops conscience and intensifies and quickens the moral sense of the community. As the preacher tries to find a definition of the great words in life's large dictionary—God, life, death, duty, destiny, judgment, heaven, hell—he brings a moral and intellectual quickening to the people that could come from no other source. He organizes the Sunday school, gathers a congregation and preaches the pure word of God, and the influence of his work tends to prevent crime and to raise the moral standard of the community.

He is a patriot. His life and work are making contributions to the nation's welfare. He is a reformer. He is on the right side of every great moral question. He is a leader in the temperance reform, and always the foe of the saloon. He is worthy of a better support than he usually receives. He is making a large missionary contribution himself, in cheerfully serving on a difficult field on a small salary.

The wives of home missionaries are heroines. We have seen them in their humble homes and know well how fully they share their husbands' trials and how bravely they contribute to the success of the work. And, in the day when the light of eternity shall shine upon the doings of earth, it will be seen that the queenly women who shared the toil and sacrifice with noble men in obscure places, were important factors in the problem of the world's redemption.

Support the home missionary. "Home" is a large word in this connection. "America for Christ" is the watchword—the battle cry. America is the land of refuge for all mankind. America must be saved if the gospel is to be preached "to every creature." The country is important. The city is important. We are trying to evangelize both. We ask the reader's assistance in this glorious work by contribution and prayer.

THE WORK OF THE FOREIGN MISSIONARY

From "The Foreign Missionary," by Arthur J. Brown

The variety and scope of the foreign missionary's work are in sharp contrast with the work of the minister at home. The latter hardly realizes to what an extent the effort of the Church is reinforced by the social results of centuries of religious teaching. These helps do not exist in most non-Christian lands and, therefore, the missionary must create them. He must found not only churches, but schools, hospitals, printing presses, kindergartens, orphanages, and the various other kinds of Christian and benevolent work carried on in this country. He must train up a native ministry, erect buildings, translate and print books and tracts and catechisms. The gospel must be so presented as to touch the lives of men at many points and they must be helped in making the adaptation to new conditions.

In some lands, the missionary must even teach the men how to make clothing, to build houses and to cultivate the soil; while his wife must show the women how to sew and to cook, to care for children and to make a decent home. The phrase "missionary at work" is therefore not a misnomer. Those who imagine that "missionaries have an easy time" little realize the heavy and persistent toil that is involved in

missionary effort. The fact is that foreign missionaries are among the hardest worked men in the world.

Much of this work, too, is done in unfavorable climates and amid conditions that tell heavily upon the strength and nerves. The typical hospital, with work enough for two or three physicians, has but one medical missionary and he must perform every operation and attend every sick patient, save for such native assistants as he may be able to snatch a little time to train. Schools, which at home would have a half dozen or more teachers, have but one or two. The ordained missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop.

One missionary in China, for example, in addition to the care of a large native church and the teaching of a class of inquirers, had to supervise eleven day schools and thirteen out stations, draw the plans for and superintend the erection of a brick residence, a school house and several small houses for native helpers. His masons had never seen a foreign house or built a chimney and his carpenters had never made a stairway, so that he had to direct personally every detail from the sawing of the logs and the burning of the brick to the laying of the last roof tile and the painting and papering. Another missionary has the oversight of six organized churches, forty out stations scattered over a wide territory and including 1,000 communicants and 200 inquirers. He superintends forty-six day schools with 460 pupils, a single circuit of these schools involving a journey by cart or litter of 500 miles.

RELATIVE OCCUPATION OF MISSION FIELDS*

PROTESTANT MISSIONARIES

Africa,	5,365
China,	5,750
India,	5,465
Japan,	1,123

MISSIONARIES PER MILLION OF POPULATION

Africa,	39
China,	18
India,	17
Japan,	19

NATIVE STAFF PER MILLION OF POPULATION

Africa,	213
China,	49
India,	124
Japan,	54

COMMUNICANTS PER 10,000 OF POPULATION

Africa,	53
China,	8
India,	18
Japan,	14

MEDICAL WORK IN CHINA

Foreign physicians, 351; Chinese physicians, 212; hospitals, 320; dispensaries 318.

*From "New Life Currents in China," page 227.